[redacted]

Must Remain in
Transcription Room

M 2373

March, 5, 1974

Tuesday, Santa Rosa

MR. NYLAND: Where are you?

Al Finn: Here, Mr. Nyland.

MR. NYLAND: Huh?

Al Finn: Here, Mr. Nyland.

MR. NYLAND: Yeah. Is that the reason we have trouble in the recording? Many times I can not hear the question. Maybe this is not the right recording for this either. Who will do some experimenting on it?

Bill McDonell: O. K.

MR. NYLAND: Hang them up somewhere. Put them somewhere else, huh?

Bill McDonell: I have been doing some now the last two weeks.

MR. NYLAND: You did?

Bill McDonell: Yeah.

MR. NYLAND: Oh you...that's good.

Bill McDonell: Ya. It is running.

MR. NYLAND: Oh No! Now, we talk about Gurdjieff, huh? Some, I don't know who, have, uh, been able to come in the last, when did we start Al, about six weeks ago, two months, huh?

Al Finn: About fifteen meetings.

MR. NYLAND: Fifteen?

Al Finn: Yes.

MR. NYLAND: Times goes. So, anyhow some of you are conversant with ideas. I do not know how, how much you know about the application. My reaction listening whatever I then could hear is that you are not

detailed about the actual applying. Maybe you are clear here and there about the ideas as we talk about them but there are always two things about Gurdjieff: first to find out what is, what we call a method or a way of application and clarity about the reasons for that and also to to some extent what one can accomplish or what you hope for, and the other is the actual application in your daily life which is the only way by which you would get results. And so you can consider, uh, ideas of Gurdjieff and reading the books and so forth as a nice mental exercise or sometimes it might give you in your feeling, uh, a a kind of perspective or you may like it in some way or be struck or it may be even intriguing, but when it stops there you have not even started, because the whole idea of Work means Work and the reason for wishing to Work is to Work yourself out of a state of unconsciousness into a state of Consciousness and Conscience, and unless you start applying the ideas in your daily life you will still remain definitely quite unconscious although maybe very nice, and it may be very lovely to talk a little bit about certain things here and there but it doesn't buy you any bread. So how will we do it? Do you want to ask questions and I'm sorry it is the only evening that I will be here so that's really cross the 't's and dot the I's, let's, let's get down to real clear simple business. What questions do you have? Can you formulate? We've done it before when when, when we were here the last time. We had enough questions I thought. It depends a little how you came, prepared or not prepared. So if you didn't come prepared, I'll give you two minutes.

Michael Hannon: Mr. Nyland?

MR. NYLAND: Ya. But you have to speak loud because these darn things don't..

Michael Hannon: This is Michael Hannon.

MR. NYLAND: Ya.

Michael Hannon: I am having difficulty understanding what is actually happening, uh, in the attempt when one tries to use bodily movements or

gestures or facial expressions or postures as a reminder of one's existence. I don't quite understand what that means and I don't know, because I don't know, really understand what that means, I, I'm kind of confused about any results that I get.

MR. NYLAND: Well, you see it reminds you that you have to do Work. So if you don't know what Work really consists of, it doesn't make much difference if you are reminded of something that you don't know about. Facial expression and different movements and so forth and forms of behavior are only an indication that you are alive, but when that comes to your notice you have to do something. Do you have any idea what it is, this application we talk about, the actual doing or Work on yourself? Do you know about it? Or, if you do know a little, what is it you know?

Michael Hannon: Uh, I know that I need to have something aware of me as I do whatever I am doing.

MR. NYLAND: Why would you want it? You say you have to have a need. That still implies you don't have the need. All you say, you should have it. Do you have any need for anything of this kind?

Michael Hannon: When I, I try to, what happens is that when I feel a need I make the attempt.

MR. NYLAND: Good. Now if you feel a need for what - just to make the attempt or what is the aim of the attempt?

Michael Hannon: To know more about the truth about myself and...

MR. NYLAND: Why do you want to know that?

Michael Hannon: So that I can grow. So that I can become more complete because I feel really incomplete.

MR. NYLAND: In what sense do you feel incomplete?

Michael Hannon: I feel as though I'm not really capable of anything, that everything I do is just a reaction and I don't really understand what the nature of things is and so I feel as though I am lost.

MR. NYLAND: Ya. Now, how old are you?

Michael Hannon: Twenty six.

MR. NYLAND: And you mean to say that you don't know what you are doing?

Michael Hannon: No.

MR. NYLAND: Huh? How do you make a living?

Michael Hannon: Um. We went through this the last time. I get a disability from the (laughter)

MR. NYLAND: So it's the same question, eh? We always come back to the same things. Have you now a solution for it?

Michael Hannon: No, I don't.

MR. NYLAND: You see, then, what are we talking about? A person, when he wishes to live, has some kind of an aim. It becomes gradually clear to him that he should have it, particularly when, when he is young he doesn't have it, he just assumes and he continues to live, he wants to breathe, he wants to have fun, he wants this and that if he can as a property or at least he is interested in expressing himself. So there is a period in your life, definitely before twenty-six, that you take a certain responsibility for your life and then you feel that there is something has to be done with you in an ordinary sense. Sometimes making a living, sometimes accomplishing certain things that you have your mind to, sometimes that there are certain relationships that you have made promises, that you want to fulfill, or that there is for yourself a certain ambition that you would like to read and study and accomplish definitely certain things that are useful either to you, or, partly perhaps which give you enjoyment. Now, what of those things really touch you as motivations for wishing to live? Do you care about living?

Michael Hannon: I do right now.

MR. NYLAND: Ya. I know. But, what for, now, because you said growth and you also mentioned completing which of course is right. Yah?

Michael Hannon: Because I feel that somehow I will be able to grow and

this in itself I think is the main thing why I am trying to stay alive. I mean, there have been times when I didn't want to live any longer and this is one of the things...

MR. NYLAND: Was there a time you wanted to kill yourself?

Michael Hannon: Yes.

MR. NYLAND: What made you not do it? Fear?

Michael Hannon: In a way.

MR. NYLAND: Yah. Or were you afraid that you wouldn't accomplish anything with it?

Michael Hannon: Yes, I felt that would be the ultimate futile attempt.

MR. NYLAND: It wouldn't be futile because definitely you would accomplish something. When you kill yourself definitely is an aim.

Michael Hannon: That would be the greatest waste to me.

MR. NYLAND: What would be waste? Have you any idea that you would continue to live?

Michael Hannon: I didn't look at it that way. No.

MR. NYLAND: Yah. Well it enters into it, doesn't it? Or do you just assume that you were born and die and that's it.

Michael Hannon: That's, that's the...

MR. NYLAND: Have you ever thought about questions of that kind?

Michael Hannon: Yes.

MR. NYLAND: What was your upbringing, your family?

Michael Hannon: In what sense? I had a mother and father and I didn't live what would be called a normal family life whatever that is.

MR. NYLAND: Were you left alone?

Michael Hannon: I sought it. I sought to be alone.

MR. NYLAND: Yah. Did you get some education though?

Michael Hannon: I went up to the first semester of college and I stopped going to school then.

MR. NYLAND: Did you have any ambition for anything you liked to do?

Michael Hannon: Various things. I wanted to be an electrical engineer. I wanted to be a musician.

MR. NYLAND: Did you actually try or was it a little dabbling.

Michael Hannon: Well, I've been playing the guitar for about eleven years now and I, I don't know whether it would be called dabbling or not, it is just that because I have this attitude which is ambivalent I can't really, as Gurdjieff would say, go the whole hog.

MR. NYLAND: Well, if you go half the hog it would already be a beginning, wouldn't it? Don't let's aim too high as yet. When you get up in the morning, do you like to get up?

Michael Hannon: Sometimes. Yes, I really do. And I...

MR. NYLAND: Can you make something in the, on the day before that you would like to do the next day?

Michael Hannon: Yes.

MR. NYLAND: You see what is needed. You have to start to live for a certain aim. You have to have, I call it ambition. Something that you wish to live but connected with something you wish to do or perhaps even accomplish. As it is at the present time you don't care very much about yourself, and you have not particular, not in any sense, self reliance. Do you think, could you change that? Could you find something that you would like to do? If you sit down and try to think about it, what is it really you want to do - eating? drinking? You don't care much for that, do you?

Michael Hannon: I do and yet I don't. Sometimes I do and sometimes I don't.

MR. NYLAND: Yah. Sometimes maybe you indulge but I don't think it's a motivation is it?

Michael Hannon: No, it is just a fulfillment of an immediate desire.

MR. NYLAND: Yah. When you are hungry. How do you dress? I can't see you.

Michael Hannon: I wear work suits and, and boots.

MR. NYLAND: Do you care for your appearance?

Michael Hannon: A little.

MR. NYLAND: Do you dress up sometimes to create an impression on someone else?

Michael Hannon: Yes.

MR. NYLAND: Do you care for some person with whom you like to talk about different problems?

Michael Hannon: Yes.

MR. NYLAND: Do you have friends?

Michael Hannon: Yes.

MR. NYLAND: What do you talk about?

Michael Hannon: Work.

MR. NYLAND: No, those I wouldn't call friends. (laughter) Not yet, anyhow, hah, hah, We're still sticking to ordinary life, you know.

Michael Hannon: I talk with Susy, who I live with, about Work and I talk with a lot of the people that come to visit me and I visit, about Work.

MR. NYLAND: Good. Now, what did you do during the day as I said before, to make a living?

Michael Hannon: I try to design things.

MR. NYLAND: It's a little vague, isn't it? Can you get down to Earth a little more?

Michael Hannon: I try to find a need somewhere for something. Uh.

MR. NYLAND: Can you do physical work?

Michael Hannon: Yes.

MR. NYLAND: What kind?

Michael Hannon: Shoveling, building furniture, or...

MR. NYLAND: Can you get a job like that?

Michael Hannon: I don't know.

MR. NYLAND: Can you do it for one week?

Michael Hannon: Yes.

MR. NYLAND: Could you go out tomorrow morning and actually get a job and stick it out for a week?

Michael Hannon: No, not tomorrow morning.

MR. NYLAND: When? tomorrow afternoon?

Michael Hannon: No. I am in the process now of getting an icecream parlor started.

MR. NYLAND: For what? For yourself?

Michael Hannon: For Susy.

MR. NYLAND: For Susy. She wants an ice cream parlor?

Michael Hannon: Yes.

MR. NYLAND: And what do you want to do with it?

Michael Hannon: I want to get her started.

MR. NYLAND: Yah. I know. Will you have any job in the ice cream parlor?

Michael Hannon: No.

MR. NYLAND: Will she manage it all by herself?

Michael Hannon: Hopefully.

MR. NYLAND: Susy, are you here?

Susy: Yes.

MR. NYLAND: Yah. Is it a good arrangement? Who pays for it?

Susy: Michael.

MR. NYLAND: Has he got some money?

Susy: Yes.

MR. NYLAND: Was it welfare or something? What was it?

Michael Hannon: I get V. A. Disability.

MR. NYLAND: Ja, Ja. I remember. Wasn't that the person, we had a little discussion, didn't we. Alright. I'm glad you are still here. But now you have got to do something. You have to make a promise to me. How long will it take before you get that, uh, icecream parlor on its feet.

Michael Hannon: Hopefully by April first.

MR. NYLAND: So, that will be three weeks you'll have to put up with him,

eh, Susan?

Susan: Yes. (laughter)

MR. NYLAND: Alright, now on April first, and no fooling, huh? (laughter) You will start something different. Could you do that?

Michael Hannon: Yes.

MR. NYLAND: What would you like to do, you can choose. Would you like to think about it?

Michael Hannon: Yes, I really would.

MR. NYLAND: Good. Can you write me in a week, what you actually want to do. You talk with Susy about it.

Michael Hannon: Yes.

MR. NYLAND: Alright. And then, let's say on April first, then you start. For one week to maintain an effort of a kind which you can do, physically, I hope and attend to it, not to be lazy, to get up whenever necessary. I hope you get a boss so when you don't appear on the job on time that he fires you. So that you really take on a certain responsibility for yourself within the means of yourself so that you can do it. Will you do that?

Michael Hannon: Yes.

MR. NYLAND: Will you then after one week write me?

Michael Hannon: A week from now?

MR. NYLAND: No, a week from now you write me what you are going to do on April first.

Michael Hannon: Right.

MR. NYLAND: If that is a good deadline and Sue will have her ice cream parlor. Right? Then you go into your own world and you start creating something, small as it may be, which involves responsibility for your ordinary life with a very definite wish to accomplish something as an aim. And after you have done that for one week you write me.

Michael Hannon: Yes.

MR. NYLAND: Alright? That's a promise, huh?

Michael Hannon: It's a promise.

MR. NYLAND: O. K. That's good. Why do we talk about, because you might say, does this belong to Work? Definitely it does belong to Work. If you have an idea about yourself that you ought to develop spiritually, you have to first know with what you are going to work; for yourself, if that what you are is useful even to form the foundation for something that you could accomplish then. That may be in a spiritual sense and it may be in becoming what we call a Harmonious Man or a person who is more Conscious and more Conscientious. So, for that reason you must know first what kind of things you can accomplish in an unconscious way, because otherwise you don't have a tool to work with and you have nothing on which you can build something that is going to, not to, that's not going to fall down. So, we put our house in order first in a very simple way, not necessarily all kind of luxury That's not necessary for a living. Just bread and water and some sleep and taking care of yourself. But that is necessary to start with because then you have a taste for the wish to live; at least in the accomplishment you will find out what you can do and what you can not do and it might create for you certain ambitions in trying to reach for something that at the present time is a little too high but you have to stand on your toes in order to get there. With other words you have to make some kind of an effort, and it is an effort in ordinary life. When you now know the taste of an effort you may be able to do something to accomplish for yourself a certain form of life which at the present time is not sufficiently developed. And you must know first what you are going to do with yourself so that you have at least a little idea of what you are. And then in that kind of activity many different thoughts and feelings will come up about the place you have to occupy or to what extent you will take responsibility for your life as it is, and that will straighten you out a little bit mentally because certain things can become clear and then there is room for thinking about the possibility of further growth. Of what he mentioned as completeness; it's right, but it has to be based on a very defin-

ite knowledge of yourself, what you can do and what you can expect, so that with such expection you are not going to be disappointed, because that would be, let's say, the least embarassing for yourself. So that is always what you have to remember. You can develop spiritually if you like, but don't jump the gun. You are here on this Earth for a definite task, like it or not, particularly since you were not responsible for being born, not as far as you know. It may be that later on you will start to realize why it was that you happen to be on this Earth and that for that reason, then, you say "thank God" that you are, were able to accomplish what had to be done. But first you have to accept yourself that you are here and then come to the realization that something ought to be done with your life. Then the questions of having been conceived and born and dying is always, is that all there is to life? And it's quite idiotic to assume that that is all there is to it. It is not even logical because why you, why would you have started to exist and why would you have to die, if everything would die and then what would happen to you, particularly when in your life you have made attempts of making the best of it and perhaps have accomplished something, would everything of that kind go simply down the gutter? So, in any event that is why we talk about ordinary life and the necessity of understanding first what is involved and then you are entitled to think about the possibility of a spiritual development. Not before, because God won't even look at you if you don't pay attention to what has been done in the sense of yourself finding yourself on this Earth. Maybe you can start to realize that there is a definite reason that you are here, and maybe it is worthwhile even to think about that. So now let's take questions about application of Work as you have been talking about for the last fifteen weeks. Not all of you have come but some of you definitely have. What is there that is

not clear if it needs any clarification. No--

Merrit Coughlan: Mr. Nyland?

MR. NYLAND: Ya. Where are you?

Merrit Coughlan: Right here.

MR. NYLAND: O. K.

Merrit Coughlan: I wanted to ask you something about motivation.

MR. NYLAND: Motivation?

Merrit Coughlan: Yes.

MR. NYLAND: Ja.

Merrit Coughlan: Uh, I notice in myself that, uh, there were mostly two different wishes or something in myself and one was, uh, to accomplish an aim.

MR. NYLAND: Do you hear him?

Other People: Yes.

Merrit Coughlan: One was to accomplish an aim and the other one, which seemed to be smaller, was actually in regard to work itself.

MR. NYLAND: O. K. Now let's talk about Work.

Merrit Coughlan: That the aim was myself and my life and what I, I want to do with it and that often led me to be critical of myself because of my desire to accomplish the aim of becoming Conscious.

MR. NYLAND: Ya. Now, what do you know about Gurdjieff?

Merrit Coughlan: Not very much.

MR. NYLAND: No, apparently not. If you want to talk about an aim in ordinary life there may be different reasons why you want to go in different roads or different directions, or else you will find out what you can do or what you can not do. Right? What do you do in life?

Merrit Coughlan: I work for the construction company.

MR. NYLAND: Where? Here? Oh, really? Are you good?

Merrit Coughlan: No. No good. (laughter)

MR. NYLAND: Oh my. Why don't they fire you? Huh? Is he good?

Other People Yes. Yes.

MR. NYLAND: Ya. O. K. (laughter) Do you have an inferiority complex? (laughter) Do you get fun out of hammering, sawing, planeing?

Merrit Coughlan: I, I do get enjoyment out of that.

MR. NYLAND: Do you sing?

Merrit Coughlan: Some.

MR. NYLAND: Sometimes? Could you sing every day for ten minutes while you are working? Can you get rid of that heaviness in your voice?

Merrit Coughlan: Maybe.

MR. NYLAND: No, you are terribly heavy. Uh, Uh, Uh: like that. It's no good. You are young. You are strong enough. You are healthy. Huh? Haven't you ever heard yourself?

Merrit Coughlan: Yes

MR. NYLAND: Did you like it?

Merrit Coughlan: I don't know what to do about it.

MR. NYLAND: Oh, go on! Can't, as I say, can't you sing? Can you go out in the woods and just sing at the top, the tip of your lungs or to your soul's desire?

Merrit Coughlan: Ya. I do that.

MR. NYLAND: Ya? Are you humorous? Can you tell jokes? Can you change your life a little bit? Make an attempt to be a little different. Could you sometimes, one day, change to such an extent that people, your friends, won't recognize you? That they would say, "what has gotten into him?" And then some friend will say, "Gurdjieff". (laughter) Then I'm afraid you would have to explain it, wouldn't you? Huh?

Merrit Coughlan: Yes. I guess. (laughter)

MR. NYLAND: Would you like to explain then what got into you? And then if it's very strange they say, "well, they have to exercise him. (laughter) Come on, let's look at life a little bit from a more free standpoint. Now talk about your aim. What is it? What do you want to do?

Merrit Coughlan: Well. My aim is connected with a...

MR. NYLAND: No, use now a, how do you call it, a falsetto voice - one octave higher; my aim is.... like that. Make an attempt, it doesn't make any difference. Nobody will laugh.

Merrit Coughlan: My aim .....

MR. NYLAND: That's good. You tried. That is wonderful. Alright. Now you don't have to do it anymore. You can do it now when you are in the bathroom, all by yourself. Are you acquainted with yourself? Do you know what you are? Do you know how you appear to other people? Could you make a little biography, a description, physiogically and psychologically. Could you do that? Write up what, what you think you are. A person with certain ambitions and an aim, but now you have to define the aim. What is it you want out of life?

Merrit Coughlan: I don't know what life is.

MR. NYLAND: No, No, Wait a minute. Don't be silly. Are you breathing?

Merrit Coughlan: Yes.

MR. NYLAND: O. K. That's life. Huh? Can you pinch yourself until it hurts?

Merrit Coughlan: Yes.

MR. NYLAND: Ya? That's life, right? When you look at someone and you say, "well, you are nice". Can you do that?

Merrit Coughlan: Yes.

MR. NYLAND: That's also life. When you are hungry and you eat, that's life. Don't tell me you don't know about life. Of course you do. But you may not be very clear of what is back of that, what really where life, where life will lead you. What kind of an aim have you got? We talked about...Huh?

Merrit Coughlan: I don't know what to do with life.

MR. NYLAND: With what?

Merrit Coughlan: With life.

MR. NYLAND: But...Good. Now we talk about ambitions. What do you like to do now even if it is very little?

Merrit Coughlan: I like to sing.

MR. NYLAND: Ya. And you can do that, can't you? Is that the only thing you like?

Merrit Coughlan: I like to, I think I like a lot of things. I like...

MR. NYLAND: You like what?

Merrit Coughlan: I like animals.

MR. NYLAND: Animals. Ya. Do you have any?

Merrit Coughlan: I have two geese.

MR. NYLAND: Two geese?

Merrit Coughlan: Two geese.

MR. NYLAND: Geese? Geese. Ja, that's nice. Do they talk to you?

Merrit Coughlan: A little.

MR. NYLAND: Do you talk to them?

Merrit Coughlan: No. I don't know what to say to them.

(laughter)

MR. NYLAND: I can tell you what to say. I can tell you what to say to a nice goose. You know what you say, "such beautiful eyes you have". Have you ever looked well enough into the eyes of a geese, of a goose; your two eyes makes a geese. Have you ever done that?

Merrit Coughlan: Yes.

MR. NYLAND: Yes. And they are beautiful aren't they.

Merrit Coughlan: Yes.

MR. NYLAND: So what else besides geese? Where are they, in the back yard?

Merrit Coughlan: I keep them in a box right now.

MR. NYLAND: O. K. O. K. You take care of them. Have they any eggs yet?

Merrit Coughlan: No, they are just, they are only three weeks old.

MR. NYLAND: Oh. So they are little goslings. Not very old. But you watch them grow. O. K. What other animals you like?

Merrit Coughlan: I like cats and dogs.

MR. NYLAND: Have you got a cat?

Merrit Coughlan: We have a cat.

MR. NYLAND: You have a cat, Ya?

Merrit Coughlan: We have a cat at the house that I live in.

MR. NYLAND: Do you take care of the cat?

Merrit Coughlan: A little bit.

MR. NYLAND: Can you take care more? You see, I would like to have a little bit more intensity. Huh? A little bit more of expression of yourself. A little more enthusiasm. When you sing, do you sing, as I said, at the top of your lungs? Do you yell?

Merrit Coughlan: Sometimes. Mostly I have a hard time singing except when I am by myself.

MR. NYLAND: Can you, can you be angry?

Merrit Coughlan: Yes.

MR. NYLAND: Yes. Uh, uh, uh. Ya. When I am angry, I am angry.

Merrit Coughlan: I can, I can be angry.

MR. NYLAND: Ya. For instance, can you rebel about present society?

Merrit Coughlan: Yes.

MR. NYLAND: You have to be careful because they will call you a communist if you...

Merrit Coughlan: I find that I have a really strong, uh, feeling about rebelling and it even manifests itself in the group.

MR. NYLAND: Can you swear up and down at the gasoline station when you get there and there is no gas.

Merrit Coughlan: I don't -

MR. NYLAND: What is it that really effects you? What kind of books do you read?

Merrit Coughlan: (inaudible)

MR. NYLAND: Detective stories?

Merrit Coughlan: Just stories.

MR. NYLAND: Detective? Do you like that?

Merrit Coughlan: I haven't read any.

MR. NYLAND: Have you friends? Are you married?

Merrit Coughlan: No.

MR. NYLAND: Can you make friends with whom you talk. Can they give you a little kick in the pants once in awhile?

Merrit Coughlan: Sometimes.

MR. NYLAND: I hope they do. Will you engage a friend for ten dollars a week to poke you in the ribs? To call you up regularly and "let's hear your voice". "Are you alive or aren't you?" Something of that kind. Otherwise, for God's sake, don't let's talk about Work, will we? Either you understand a little bit of what you are ought to become as an ordinary human being, somehow or other answering to the call of life if you want to call it that way, but at least show a little ambition, a little bit of enthusiasm, a little bit of a wish of something. Don't talk about an aim when you haven't got it. You get up every day. You dress for a certain purpose. You have a few friends. You like to see them. You buy a book in the bookstore because you want to read it. Do it with intention and wake up in the ordinary sense of the word. As it is at the present time you dream your life away. Don't be silly. It's quite stupid.

Who is alive? Ya, it is necessary! Sit there like, I call it always, a bag of potatoes. What is it in you that you wish? Are you interested in Gurdjieff or aren't you? Did I last time say, "if you don't ask questions I'll get up?" Oh, my God. Well, where are questions. What is this? What is this as a little bit of a group? Why should I come here? So far we've talked just about a little nonsense. Who has any kind of an idea about an inner life, about something that starts with a feeling. Yes, say whatever it is, but say something.

Susan Inadoni: I had a question in my work attempt that when I have a wish to Work and I make attempts and as much as I can try to create an "I" and usually it's that I slow down what I am doing or I do something unusual and then I'll take the attempt as far as I can, and then...

MR. NYLAND: Susan, what do you mean? What do you mean by that? Take it as far as you can.

Susan Inadoni: Well,

MR. NYLAND: You have a wish to create an "I". Let's hope you are successful and it starts to function. Now how far can you take it, as long as long as the "I" exists?. Have you any idea how long such an "I" does last or is functioning?

Susan Inadoni: Yes.

MR. NYLAND: Good. Then you know also when it ends.

Susan Inadoni: Then I'll go back into whatever activity that I was engaged in and then the question is how could I pick that wish up again.

MR. NYLAND: Susan, when you have a wish, you pick it up. If there is no wish, there is nothing to pick up. When I look at Work and I say "I want it", I will do something about it. But when I look at Work and don't think or don't feel or don't have anything that I call a wish, of course I won't Work. The question is, how do I get a wish? And it's very simple: because I don't like what I am. There is a reason for it, why I am the way I am, and that may be explainable, but never-the-less there must be a definite reason for me to do something that is a little difficult , like Work is. And if I wish to apply it, I have to have a very definite aim hoping to accomplish something that, of course, that I haven't got now, otherwise I don't have to Work for it. Bring it down to very simple statements about yourself. When you are working in the bakery and there is bread to be kneaded and so forth and you stand there and you say "I have a wish", you try to Work; that is, try to become Aware, something of you is Aware of you doing whatever you are doing and as long as that kind of attempt can be maintained by you - as long as that takes place and there is energy available - it comes from a wish from a part of yourself, and when it has been exhausted then of course you don't have the wish and you don't Work. There you are again back, you might say, in ordinary life and then somehow or other a little later, maybe half a second later maybe ten minutes later, you think again about Work and at that time you have an ability to transfer some of that energy into this wish for the sake of Working in the creation

of an "I", in that what could become Aware and again will give you knowledge about yourself. And this is the way I can go on during a whole day or at certain times during the day. You make it a little too complicated and don't think about it too much. Just think enough to set the machinery going and then see if it can be fed by energy you have for that purpose. Is that clear? Do that tomorrow. If you have trouble, tell me tomorrow night or whatever it is that you can bring up. Make it very simple as that kind of a day which you would like to devote to the possibility of Work on yourself in a very simply way, without too much fuss.

Susan Inadoni: I have made Work too much like something I do. I would say when I'm alone, at special times. I want to put it more into my day.

MR. NYLAND: It should be lighter, shouldn't it? Huh? You make a big deal out of it. Try it first whenever the thought happens to strike you or, or somehow or other you are reminded. Then at that moment make that attempt, to see for a moment that you are there, and to try to, as I say, to become Aware, which means that that what you are noticing is really Impartial; that is, that what notices becomes Impartial to you. And then continue: go on, go on, ordinary life, whatever it is, until another thought comes, you transform that into a wish to Work. You Work as long as you can, as long as there is that kind of energy, and when it drops out after a little while you've noticed you are not working anymore, maybe at that time you can again and maybe you can not. But make the day much simpler, just a little attempt whenever you feel you can do it, alright? Ja, O. K. but you tell me tomorrow night, will you?

Susan Inadoni: Yes. Thank you.

Tom Quinn: Mr. Nyland.

MR. NYLAND: Ja.

Tom Quinn: Uh, this is Tom Quinn. I have a question but I'm not quite sure how to ask it.

MR. NYLAND: Tom, where do you come from?

Tom Quinn: Santa Cruz, Sir.

MR. NYLAND: Santa Cruz.

Tom Quinn: Santa Cruz.

MR. NYLAND: Ja, Ja. And how did you get interested in the ideas of Gurdjieff?

Tom Quinn: Someone, uh, I'd been reading anything I can get my hands on and anything related to areas like this and it was, if anything, making me go crazy since most of the books I don't think were very coherent and one day someone gave me a copy of in Search of The Miraculous and I, uh, looked through the back part of it and I said "this is nonsense" and I threw it on the table and then a week or two later I looked through the front part where, where it was much more common sense and it made good sense and there was an incident too at that time where I accidently woke up. I don't know.

MR. NYLAND: Was it fortunate for Mr. Ouspensky or for you that you discovered some common sense.

Tom Quinn: .....involved. uh,

MR. NYLAND: Alright. Then you had a little bit more of a positive attitude that maybe perhaps there was something in Gurdjieff.

Tom Quinn: Yes. Most assuredly. Yeah. It was the first thing I had ran across that I thought was, uh, had an element of common sense to it when it came to these sorts of questions.

MR. NYLAND: Good. Then what did you do after that?

Tom Quinn: Well then, funny enough, that very same week, even though I had never heard of Gurdjieff before, you also happened to be in this area from New York and within a couple of days I met other people in Santa Cruz who were interested in Gurdjieff and by the end of that week I had, uh,...

MR. NYLAND: What were you doing in Santa Cruz, studying?

Tom Quinn: What was I doing there?

MR. NYLAND: Yeah.

Tom Quinn: Living there.

MR. NYLAND: Oh, just living. Not the university or so?

Tom Quinn: Uh, I was doing very little.

MR.NYLAND: How long ago?

Tom Quinn: I was doing very little. I was mostly just reading books...

MR. NYLAND: Good. Let's continue on the other side of the cassette.

Side Two

Tom, how long have you been coming? How long ago was this?

Tom Quinn: Almost four and a half years ago.

MR. NYLAND: Were you there at the time I gave a lecture at Santa Cruz?

Tom Quinn: No, that was I guess a couple of months before, and I didn't know that you were giving a lecture.

MR. NYLAND: Well, it didn't amount to much you know.

Tom Quinn: I think that if you were to give a lecture this week or next week or some time in the immediate future it would be a really good thing. Because.

MR. NYLAND: Tom, I'm a little reluctant.

Tom Quinn: There was no one, not a single book in all the bookstores about Gurdjieff and Ouspensky. It was an accident that I found that book whereas if you go there now there's all the books you could ever hope to find. A lecture there would be appreciated now while whereas then I, it was too early.

MR. NYLAND: Well, maybe they would appreciate it and maybe I wouldn't.

Tom Quinn: Well, whatever is possible.

MR. NYLAND: O. K. So far it is not a possibility. So now we continue. After four years, what happened? You are here, now!

Tom Quinn: Yes. I am here in this room.

MR. NYLAND: But you...Ya, but you don't come to meetings, do you?

Tom Quinn: I did off and on for quite a while. Up until recently.

MR. NYLAND: Where? At the Land?

Tom Quinn: Well, for a while I was driving up to San Francisco every week and also driving up to San Francisco on the weekends and, uh, where another person would drive me up to the Land. I would go for two or three months straight, say, to the Land and I would not go for two or three months.

MR. NYLAND: Good. What did you get out of it? I mean to what extent.

Tom Quinn: I don't know if it would be so easy to say what I got out of the land is, there was a lot of ...

MR. NYLAND: No, not necessarily the Land. I mean the association now with the ideas and the different people who talked about it or some meetings, whatever it may be - what is it for you personally that, uh, may have a meaning in the sense that Gurdjieff means it now, because I started to say that Gurdjieff has two sides to it: one is an exposé of ideas and philosophy and the other is the application. How far are you with the application?

Tom Quinn: Well, I think that at this period of time I'm starting to reach a point where for periods of time there seems to be some sort of stability which...

MR. NYLAND: Ja. But Tom, it's very vague. It's not, it's not clear. The application of these ideas is like school work. That means you attend to it every day if you want to do it. If you just, uh, haphazardly a little bit here and a little bit there and so forth, what's the use?

Tom Quinn: I, I think that there might be a misunderstanding of our terms. The idea of Work, Work itself, or some sort of Objective Faculty, I find no disagreement with at all and that's something I've tried to do ever since I first came across..

MR. NYLAND: No. That's good. Can you tell now about...

Tom Quinn: The feeling now, I might be a little more consistent.

MR. NYLAND: No, No. Tell me now about what you actually do then. It's quite right - Objective Faculty is a word I happen to know about.

Tom Quinn: Well, that, I think, is the crux of the matter.

MR. NYLAND: Ya. I know. I want <u>your</u>, your attempt, your effort, you're making something using the different terminology of Gurdjieff or concepts, and if you apply it, it could become a part of your life.

Tom Quinn: Yes.

MR. NYLAND: So, that is what I am interested in, how much is it part of you or what do you understand of the necessity to make it a part of your

life? You know it's a question of theory and practice. Both have to go together. I may know a hell of a lot, but unless I put certain things on paper or I have ideas about architecture and I don't make a house ever, then I am a half-way architect.

Tom Quinn: I think, I think, like many people, I'm interested in the theoretical aspects of Work.

MR. NYLAND: Ja. Now, I'm not!

Tom Quinn: The reason I am...

MR. NYLAND: Tom, wait a minute, Tom wait a minute. I am not interested in the theory then only as a practical background for practice.

Tom Quinn: I was trying to make that clarification.

MR. NYLAND: Good.

Tom Quinn: I initially was interested in the idea of Work because of certain states of mine where my body did run, you might say, proper to the human being and, uh, the theory behind that is really no where in comparison to the same rate now if I was sitting here right now and my body did function normally or properly.

MR. NYLAND: Ja. Which is correct. But we still don't get very far, do we?

Tom Quinn: Pardon me?

MR. NYLAND: We don't get very far. I ask you a question. Could you answer it? What has been your effort in applying ideas of Gurdjieff? And you answer that you are interested in theory. That I already know.

Tom Quinn: I, I find it hard to talk to you because I don't think I said that.

MR. NYLAND: Oh. I see. Will you repeat then what you think you said.

Tom Quinn: I was interested in the Objective faculty or having an "I".

MR. NYLAND: Ja, Ja. But what does it mean, Objective faculty?

Tom Quinn: I don't find that there is any need to make a theory over that and that there are certain times let's say during the day or the week, or the month when I am aware of the fact that there is a faculty like that present and giving me a theory is just completely absurd and I don't under-

stand now what I am saying is being interpreted.

MR. NYLAND: Oh. Did you read In Search Of The Miraculous? You said you did?

Tom Quinn: In most of my attempts, I would say "no" but at times, "yes".

MR. NYLAND: Now, wait a minute. Did you read In Search?

Tom Quinn: Oh. In Search. I though you, I misunderstood

MR. NYLAND: Did you read that book by Ouspensky?

Tom Quinn: Yes I did.

MR. NYLAND: Good. And does it say something about Work?

Tom Quinn: Not really.

MR. NYLAND: Really? Doesn't it talk about "I"?

Tom Quinn: In not the way I would talk about "I".

MR. NYLAND: No. No. No. He talks that way. Do you agree with him? Ouspensky?

Tom Quinn: I agree with him but it is not the incident.

MR. NYLAND: No. No. The question is still, I would like to make the bridge between your theoretical knowledge and your interest, and the actual application of Gurdjieff in your life. That is at the present time my interest to talk with you a little bit.

Tom Quinn: Yes.

MR. NYLAND: I'm not interested in convincing you.

Tom Quinn: Yes.

MR. NYLAND: So if you can tell me that then maybe we can continue and if you can not tell it to me then there is very little sense in talking.

Tom Quinn: Well, what, uh, are you interested in Knowing?

MR. NYLAND: Huh?

Tom Quinn: What is the question?

MR. NYLAND: O. K., Tom. We'll postpone it. Some time in the future maybe we can talk.

Tom Quinn: I'm sorry Mr. Nyland.

MR. NYLAND: No, No, Tom. Don't be sorry. Only..No, you are not very clear

about it, and you're not, I'm sorry that you are not clear about what you want, and you you are a little bit...

Tom Quinn: I might not be clear about certain things that I want, there's other things that I am fairly clear...

MR. NYLAND: Ja. But. The fact is you are...

Tom Quinn: Maybe I don't express myself clearly enough. I don't know.

MR. NYLAND: I don't mind the expression, but the fact is that you are here.

Tom Quinn: That's true.

MR. NYLAND: And it's also a fact that we happen to talk about it. So maybe that has a meaning. But we can let it go at that and maybe next time I come, I see you again.

Tom Quinn: Yes.

MR. NYLAND: Because I'm quite sure that there is something intriguing in Gurdjieff for you.

Tom Quinn: Well, that is why I was here.

MR. NYLAND: Ja. And I don't think it will let you go. But now you have to take the second step. For instance I can ask you, if you have All And Everything , have you read it?

Tom Quinn: Yes. A number of times.

MR. NYLAND: Three times?

Tom Quinn: The entire book a minimum of three times and parts of it...

MR. NYLAND: Ja. The entire book, The entire book. Did you read, the second time, did you read it aloud?

Tom Quinn: Parts of the book I read aloud.

MR. NYLAND: No. No. All of it.

Tom Quinn: No.

MR. NYLAND: And the third time, really? Read it as if then starts to talk to you?

Tom Quinn: Yes. In my own way, yes, I tried to do the same.

MR. NYLAND: Good, Tom. I'll ask you, if you want to do it, will you write up what actually is that talking to you by means of the book which puts you

to some extent under an obligation. If you can formulate that in a letter, you can send it to me.

Tom Quinn: What in the book puts me under an obligation.

MR. NYLAND: For yourself, yes. Alright? If you want to.

So, now what, what questions are there. I don't dare to say what other questions because maybe we get the same kind. What will we do with this evening? So far we haven't got very far, have we? Except Susan, maybe.

Juday Symansky: Mr. Nyland?

MR. NYLAND: Ja.

Judy Symansky: Judy Symansky.

MR. NYLAND: Ja. I know.

Judy Symansky: Recently I went through, uh, a week where I was very negative towards....

MR. NYLAND: Do you hear her?

Others No.

MR. NYLAND: Then tell, why don't you speak up? O. K.

Judy Symansky: Recently I went through a week where I was very negative towards making Work attempts - towards any, it was like there was only a little Pilot light in me that, towards Work but the rest was very negative and I didn't like that state but I didn't know whether to just wait it out but I didn't want to do that, and what I did was I tried doing the Sensing exercise because I wanted to be in a state where I wanted to Work.

MR. NYLAND: Did it help?

Judy Symansky: Yes.

MR. NYLAND: Good.

Judy Symansky: But, I didn't know if that was right to do that.

MR. NYLAND: Ja. If it led to Work, it would be right. We sometimes say what is the difference between right and wrong, and the answer is: anything that makes, makes me interested in Work and wishing to Work is good; anything that happens to me and doesn't, is from the standpoint of Work,

no good; it may be quite right for unconscious living but it has nothing to do with the possibility of growth. So it doesn't matter. Even if your grandmother told you to Work it would be quite alright. Don't worry about "why". The fact is, do it, and then if you do it and it helps you or it gives you understanding it becomes worthwhile.

Judy Symansky: One other question connected with that is that when I was Sensing the different parts of my body and going around in the direction counter clockwise I did it once and then I wanted to do it again. Is that alright to do that?

MR. NYLAND: Um Hummm. Do it from now until Doomsday. It's quite right. It doesn't make any difference what you are doing provided it will lead you to a wish to really become Aware of yourself. You are doings anyhow in an ordinary sense in any way, you can say unconscious, so you keep on living. So you may as well do one thing or another and you can do even useless things, not leading anywhere. The fact is you are still in existence. The question of work is that I want to become Aware of my existence. That I know that there is life and that life has to be considered. If I can see my life separated or different from the form I have already taken a good step forward. Works means I want to become acquainted with myself. I want to know what I am, I want to make absolutely sure that that what I then have as knowledge is truthful so that then I can Work with myself as I am as a tool in order to build up something that as yet doesn't exist but which I believe is important for me, particularly for the continuation of my life. So, you see, all the different roads will lead to Rome provided Rome means "I Work". So, go ahead and sense or drain or stand on your head or shake hands with someone and don't let them go. I don't care provided you wish to develop, you wish to evolve. You want to find out what it is that is still in store for you as a possibility. What is still possible as a development in the direction of becoming more in balance and harmonious. What is it that you would wish for your unconscious

to become? What is it you would like as a Conscience actually to operate? What is it that you look forward to as a possibility in becoming a, what we say, Harmonious Man? You are clear about that, aren't you. At times. Then when you are clear and that is something that you really would wish, then you must make an attempt. It doesn't have to be sensing. It is very simple that you say to yourself "here I sit", and you can close your eyes and you can keep them open, you can get up out of the chair, you can say, "here , I walk". Even if you say sometimes "I have a body" which I mentioned last night, something of that kind that reminds you of your existence and acceptance of your existence as it is and then keep on seeing these kind of facts accumulate and giving you information about yourself as you are, or rather, in the beginning, the fact that you are, and after you are able to join them together it becomes a fact that you are and then how you are and then what you wish to become from what you are.

Alright, Judy? Good.

Judy Symansky: Yes. Thank you.

MR. NYLAND: Keep it simple.

Judy Symansky: That's what I was afraid I wasn't doing.

MR. NYLAND: Ja. It sometimes becomes a little too complicated and then you are in it before you know it.

How many of you have come to the meetings before, here, the last fifteen meetings or so? Can I call on any one of those? Huh? Because you have been spending some time talking about Work. Is there any appeal in it? Any kind of a wish that you want to talk about that?

Question: Mr. Nyland?

MR. NYLAND: Ja.

Question: Um, a lot of the time in my daily life doing what I have to do, I... what seems to me is I don't come relxed enough, or settle down to what it is that I'm doing to be anywhere near wanting to Work on myself.

It won't come until like evening.

MR. NYLAND: Have you any idea what it is to be an object for Observation, is there an "I"? Do you think that object has to answer to certain descriptions or do you realize that it doesn't matter what you are or how you are--not relaxed, or relaxed, or whatever--you always could become an object for an Observation when there is an "I" to become Aware of you? You see, I can grant you that for the wish to want to Work, there has to be a certain kind of energy which is then available for that, and therefore certain conditions in which you happen to live may not be conducive, but if you are really interested in finding out what you are yourself, the opportunities during a day are not dependent on your being tense or loose or walking or sitting--you always exist. There is no interruption. You keep on breathing, you are always alive, the blood is all the time circulating even in your ordinary physical sleep so you always remain an object for Observation and what you have to worry about is how can I make an "I" that actually can Observe, or, talking about what Tom says, using an Objective Faculty to acquire information about myself. Now, do you understand what we are talking about?

Question: I feel like, like I can't,I can't, it's like when I think of Work many times, well I had an experience.

MR. NYLAND: No, No. Finish your sentence. When you think of Work, many times...what now?

Question: I don't allow myself to decide whether I want to Work or not.

MR. NYLAND: Ohhhh, aren't you silly?

Question: Yes.

MR. NYLAND: O.K. The answer is: don't Work. Don't pay any attention to Work at all. Just forget it. Put it aside. If you have a book put it on the shelf and say "you stay there for some time. I'm not interested in Gurdjieff. I'm not interested in any ideas of Work on myself. I just muddle along any way I like in an unconscious state or become interested in somebody else: Zarathustra or maybe Krishnamurti or whatever you wish."

But don't touch Gurdjieff, will you? It's not for you - until you realize that perhaps there is some reason for it, then you can reach for it and find out if it actually can help you. Don't be wishy-washy about Work. It's either yes or no and when it's no, as I say, forget it. I'm interested in, no one in his good sense, senses should be interested in trying to convince you. A wish for Work comes from inside out. It comes from a realization that there is something empty in one that you wish to fill. It's a realization that you, what you are, is really not worthy even to carry the name of "Man" and that you should grow up in order to accomplish certain things so that you can then be a man more in the generel terminology of Gurdjieff which we do call Harmonious, and if such terms have no particular meaning and you have no particular desire to do something about filling this emptiness, try to forget about the existence of Gurdjieff. Maybe you have to come back in another life-time to find out what is what.

Any more questions of this kind? If you haven't got it, we stop the meeting.

(Long Pause)

MR. NYLAND: Al?

Al Finn: Yes Mr. Nyland.

MR. NYLAND: Who are the people who have talked with you, because I have heard you answer, Ron has answered, Bill has answered. Who were the people who asked questions? Are they here tonight?

Al Finn: Yes they are.

MR. NYLAND: Are they flabergasted?

Al Finn: I don't know what the reason is.

MR. NYLAND: Can you address them?

MR. NYLAND: Huh?

Iva Blank: Mr. Nyland? I'm one who has come.

MR. NYLAND: O. K. Then speak up.

Iva Blank: I find it hard to speak up.

MR. NYLAND: Ya. I know. Everybody, apparently.

Iva Blank: Yes, but I don't find it hard in the meeting we have on Tuesday night and that's one of the reasons I keep coming, because those who answer me speak, um, to my question and I don't fear to ask it incorrectly or unacceptably.

MR. NYLAND: Ya. But if you don't ask a question of me I cannot answer you.

Iva Blank: You ask those who have been here to speak and I wanted to speak and make a comment. My question, a question that I constantly have is, how to live the rest of my life which is on its last section, um, as a more whole human being than I have been able to live it, and I have been attempting to Work the way, uh, and to speak of it in the way that the group speaks of it. Uh, that way doesn't always lead to my Work efforts. I find when I don't say "I have a wish" that the wishes come oftener and more easily and are not a, uh, as though I were being whipped into it or attempting to whip myself into it. When they come, and they are not, uh, not hundreds of times a day, I guess I only wish it to come a few times or I would, uh, I'd have them oftener. Is that correct?

MR. NYLAND: I think that it is quite right and that what you are saying does need a kind of an answer in order to assure you that regardless of how old one is, there is always the possibility of finding out what to do with whatever life still is left. It is never in that sense too late, but it is always this kind of a question, particularly when one gets older. How will I meet the possibility when I do die in the sense of that what I have tried to do in my ordinary life could still remain in existence and how can I now prepare myself in such a way that this passing over and loosing my physical body will not be too painful and that I would be able to arrive in a certain realm where this kind of spiritual existence already exists in a certain form and that I now could prepare for that kind of a possibility? You see, it is not a question of doing so many attempts a day. We talk about that in order to become acquainted with what is really needed; that is, a definite desire to introduce something that is a little

different from ordinary life and to try to understand it and to become more acquainted with it by the repitition of such attempts. But they are not primarily intellectual in that sense, and definitely when we do talk about the presence of something of a different nature like an "I", being then in the presence of that, there is a relationship that is established between a person and that of a higher quality so that then the emotional state of a person is really affected and his wish of living is enhanced. Together with that, whatever then takes place and the realization of the possibility of something existing with which one can have a relationship is like a prayer which is answered for anyone who wishes to understand the real meaning of his life.

It doesn't matter so much if you want to express it in any terminology of a religion. At the same time, there is in each person something extremely deep that he would like to uncover and that he is looking for some kind of guidance, particularly when one gets a little older and has had experiences which not always have given such a person the ability of trusting that what is within himself. And it is gradually that kind of discovery of what is the reality of oneself that one is after when one starts to talk about Objective Faculty and the "I" and the existence of an Observation. It is not in the words; it is in the attitude one has--the desire to see life sincerely and to see if in this life as it now can be lived, something can continue to exist which becomes more trustworthy, and that also the terminology of the words of God, sometimes Infinity, sometimes Love, sometimes what is a fatherly attitude, sometimes the consideration of being a child of God or that what is the totality of life existing everywhere and always on this earth as well as wherever may be possible, that then I have a relationship towards that because I myself become Aware of the existence of life within oneself.

In such a way one starts to think about life as one has to live it now, and then it doesn't matter how old or how young one is. There is a depth that is possible that can be reached and at such a time when it is reached one can have a calmness and also

UNAUTHORIZED BOUND

receive ultimately a certain poisedness or peace of heart which then when it exists becomes a central point of oneself from which standpoint, then, one can start to operate and look at life in a different way.

The whole idea of Gurdjieff is to prepare for the making of a Soul. If in a Soul one can see the potentiality which then is engaged in the formation of that and building, like a Soul, like a house, could continue then to contain for oneself that section of one's life which belongs to one at least for a little while longer but then could exist in a surrounding where it is not as much interfered with like in ordinary life.

After all, the whole question of growing up is to understand what is the bondage of a person when he is on Earth, and if he can understand that kind of a bondage and the wish for becoming free, he can become quite clear about what ought to be set free and what is still to be left and leave it as far as the Earth is concerned, so that at the time when one dies one steps out of this shell into a different realm and in that realm one is received by those who already live there.

I don't know how religious you are and it doesn't matter what kind of experiences you have had, but what you said, I'm very glad that you did say it. I'm not after the question per se. I'm after emanations of one's life in which there are question marks which are like a little problem that one would like to become clear about so that then one can go home with the desire for the continuation of one's life in a very definite direction and wishing you may be after some time to accomplish the certain relationship toward those forces which are higher, maybe like archangels, maybe like All Quarter Maintainers, maybe like the deputies which might exist, maybe like the, the different assistants which now help and are in attendance of God, maybe the seraphin and the cherubin, maybe it is a form of being able to sing the song of one's life and the accomplishment of that what can be done and the satisfaction with that what one really feels is the value of one's life and to atone with that and at the same time to understand what it is as bondage for which one is willing to pay and satisfy Mother Nature

and be grateful for the existence of it, but mostly because one really finds for oneself that what is the reality of one's own existence. I've heard your voice at the meetings. I know what you are talking about.

Iva Blank: If I have left the impression that I am fearful about the last part of my life, I'm not.

MR. NYLAND: I don't think you are.

Iva Blank: Nor am I fearful of death.

MR. NYLAND: Ja. No, I don't think you are. I only said that this kind of search will enable one to make the passage even of death into a new form of life as smoothly as possible, but that the accent is the preparation for that what one could now prepare for.

Iva Blank: Um. Thank you.

MR. NYLAND: Alright. I understand you, and you are quite right, and I'm glad you asked, made a statement.

Iva Blank: Well, then I would like to ask something else. I feel like I owe this group a lot, um, because it's the only thing that reminds me...It isn't the only thing, but it's the big thing in reminding me of what I am trying to do, what I am trying to prepare for, to become, and I've heard you say that to Work on oneself is the way to pay back. Is that all that you...

MR. NYLAND: No. It is right. You see, there is a certain gratitude one should have towards finding oneself with life. It is not always that you can be grateful for your father and mother because even that may have been preordained in some way or other, but in any event it went without your particular desire even to be born. The accepting sometimes in cases where there is already a form of life existing in a spiritual world which for some reason or other has to return to earth in order to fulfill certain functions and many times such functions that still have been left undone if one believes in reincarnation, that that could not be accomplished in a previous life still has to be given a chance to be done in a life and then appearing on earth in certain conditions of bondage that one then has a chance of living and accumulating enough data in order to understand the

bondage. Now, if the bondage goes over into freedom there is quite logically a gratitude, and it is that gratitude that one pays to Mother Nature because She is responsible for the beginning of the bondage. It is not entirely Mother Nature. The moon is also responsible, and it is exactly the moon which bothers one very much as part of the earth - - it has the quality of the earth - - and the bondage is not only from the earth as a law of attraction but it is also that when the moon exists, mankind is forced to keep track of the moon and to keep on paying for the existence of the moon. If one understands what the moon means in one's ordinary life, the moon is nothing else but one's ordinary form of behavior, mostly physically expressed, and the bondage is with that and an understanding of that what really ought to be loosened up is that kind of a freedom which in time, when one sees the opportunity then appearing in which one can become free, one becomes infinitely grateful for being able to free, to be free and to live a life of spiritual quality. You understand what I mean.

Iva Blank: Yes. I'm not sure I know what else to do.

MR. NYLAND: Continue to live and find out what is still in store. Look at every day as an opportunity for the acquisition of new adventure. Keep on having joy in that whatever you experience and always balance it with the possibility of further growth of your spiritual existence.

Iva Blank: Thank you.

MR. NYLAND: Try to find in your life a balance between you and God and then strive towards God and you will be able at certain times in certain forms of life to have a deeper understanding of the meaning and the aim of your existence.

Steve Paul: Mr. Nyland?

MR. NYLAND: Ya.

Steve Paul: I've got me one question. A question mark. It's hard to formulate. About a year ago I had an experience, I read Gurdjieff. Uh, it came so fast that I feel that my digestive system does not handle it fast

enough and there is just a question mark.

MR. NYLAND: So, did you get sick?

Steve Paul: I got afraid, I got emotional. I got something.

MR. NYLAND: Couldn't you dilute it a little bit?

Steve Paul: I guess so.

MR. NYLAND: Why did it have to be so concentrated?

Steve Paul: I don't know. It just hit me that way. A shock, it was just shocking.

MR. NYLAND: Ja. Ja. I can see that. So, what did you do?

Steve Paul: Started Working, I guess. I tried to, or tried to think about it. I think about it too much.

MR. NYLAND: Oh. Is it still that way?

Steve Paul: Uh, I don't know what too much is, sometimes...

MR. NYLAND: Too much would be that it affects you psychologically. That it makes you incapable of attending to ordinary daily life. That would be too much. And the remedy is that you increase daily life. In the wish to do that what you are doing in daily life, even if you want to call it unconscious, do it as well as you can. In the application of the combination - you are familiar now with the terminology of three centers, are you?

Steve Paul: Yes.

MR. NYLAND: When the three centers are connected in an attempt in an unconscious state to do that what has to be done, there is already a little bit of the kind of energy necessary for further growth which now flows into that what you are attending to in your unconscious state, and you use then this kind of an emotional energy which has been evoked and which you cannot at the present time place enough. You use that energy a little bit at the time in accordance with the possibility of using it in your daily life without becoming upset. It will relieve you from the thought,

it will encourage you to use emotional energy for the purpose of doing something as well as you can with all three centers united. Try to bring about a relationship between your hands and your head and your heart so that you really are, in that sense, complete. Not that you will fuse the three centers, but they will become partners of each other, and in that way you will have a certain level of Being which is much more in equilibrium and you will be much more able to withstand, if you want to call it that way, the onslaughts of your emotional upset. You understand that?

Steve Paul: Thank you. Yes.

MR. NYLAND: Yes. It will help you. You can use as much emotional energy as will be allowed by your daily life to maintain it. Alright?

Is that it?

Bill McDonell: Close.

MR. NYLAND: Did it make a noice?

Bill McDonell: Yes, it did.

MR. NYLAND: Then I have to watch my words. It is a strange evening. A little bit of a mixture. Something bad and something good. I hope you can extract something from it for your self. I understand that you sometimes can not talk and that you don't really have the questions formulated. But what is need is a proper attitude towards your life in wishing to live and if you can develop, that then you will have the means and also the strength of attending to that what is more important than your daily life of ordinary eating, sleeping and drinking. In that sense your Soul will start to grow and maybe there could be a relationship with the understanding of God Almighty.

So have a good, how will I say, some weeks. Maybe I come here again. I don't know if I will see you so soon.

Take care of yourself, if you can.

Good night.